

THE PULPIT

A GOOD BY THE REV. IRA W. HENDERSON, SERMON BY THE FAMOUS DIVINE.

Subject: Prayer.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg Avenue and Weirfield Street, the Rev. I. W. Henderson, pastor, said:

We shall take as our theme for the morning, "Prayer." We shall take as our text that which is found in the 5th Psalm and the 17th verse, "Evening and morning and at noon, will I pray."

The most distinctive spiritual faculty that we have, is the ability to pray. For prayer is that which brings us into relationship with God, consciously. Upon the wings of prayer we mount into the very presence of the Most High. In prayer we take a man out of himself and carry him into the sacred place of deity, and abide, without question, within the shadow of the Almighty.

For prayer is communion with God. To pray is to talk to God. To pray is to converse with God. Humanity can conceive of nothing which is so transcendent and so eternally spiritual, as that which we call prayer. For prayer lifts a man off the earth and takes him into the presence of that which is heavenly. For when a man prays he is ought to pray, he forgets the land about him and enters into a new atmosphere and sees visions and experiences such enthusiasms, as in the ordinary run of human things, he is denied. Prayer is a confidential unburdening of the soul in the presence of Almighty God. Prayer is the pouring out to God of our wants. Prayer is the pouring out to God of our thanks. Prayer is acknowledging to our Heavenly Father our indebtedness. Prayer is getting face to face with the Almighty. It is the utmost necessity of the soul.

No man can be a religious man, certainly no man can be a Christian man, who does not pray.

Now mind you, I am not speaking of saying your prayers. I am not speaking of formality. I am not speaking of talking with God by rule or by rote. Prayer needs no rules. It needs no morning and it needs no evening. It needs no set of specified regulations. It is not the repetition of a rigmorale. It is the outpouring of the soul of a needy man and a thankful man, in the presence of his Father and his God.

So many of us say our prayers. So few of us ever pray. If you would pray with a will, you can not pray by the book. You can not pray exactly at evening, morning and at noon, you can not pray the way other men think you ought to pray and when. The church can lay down no rule and regulation for prayer. For "prayer is the heart's sincere desire, uttered or unexpressed." And you cannot tell a man in immediate need or under the pressure of immediate want, when to pray. No man can demand that a man make prayers, for prayer is something more than that.

Prayer is such a spiritual necessity and so vital that it must have its own time and own way, and it must be allowed to follow its own rules. For prayer is the method of spiritual communion with God. Prayer expresses and emphasizes our relationship with the Almighty. No man can be made a Christian man without it. And the more you are conscious of it, the more your sense of unity with God is intensified. The more you are conscious of the more you are united to Him, the more you are united to the spiritualities of the world and the less you are able to pray, especially at 7:30 in the morning or at 5 or at any hour by the clock. For that is saying prayers. It is all right for children, but God forbid that a grown man or woman who breathes the air of eternity, should offer prayer by no other than such a mechanical method as that.

Prayer has value, as well as being a necessity to man. For nowhere can we get such comfort as we get in prayer. When we are troubled and overburdened with grief, or in being carried away by the temptations of adversity or of prosperity, when he feels his moorings slipping away from him and knows that the ground is shifting and sinking underneath him, and that he has no place on which he may stand with security and safety, then prayer must comfort him. That man can pray and get comfort and peace. The best of all things in the world is to pray, but prayer is not prayer unless it brings rejoicing. Prayer brings an eternal peace which the world can never give; nor can worldly things take it away.

Prayer ought to be instant. The time to pray is when you want to pray. The time to commune with God is when you need His presence. The time to offer your thanksgiving is when you are thankful; not ordinarily thankful, but when God has laid His hands upon you, with such a blessing that you are actually conscious of your indebtedness to Him.

There are times when you are in the midst of the busy grind when you ought to pray just as sincerely, just as fervently, just as confidently and with just as much wholeheartedness to your God and King, as you would in the solitude of your own house and within the quiet of your own room.

If prayer needs to be instant, it needs also to be continuous. When a man feels that he is in such a position that he will do for him to pray, the prayer over until he gets home at night. The soul must go to God at once. It is not necessary to talk in order to pray, or to wait and stand up in a prayer meeting. It is not necessary to get down on your knees to pray. For a man's life may be a continuous prayer, as it should be, when he sees God and His handiwork in everything, and learns lessons out of the running brooks, and sermons in stones, and sees the presence of the mighty God controlling and thrilling through all the human life which is round about him.

Prayer should not only be continuous, but also comprehensive. The one bad feature of the prayer which we teach our children is pronounal. "Now I lay me down to sleep, I pray the Lord MY soul to keep; and if I die before I wake, I pray the Lord MY soul to take." No wonder we are self-centered. We begin to pray to God with that kind of a prayer. We might better teach our children, "God take care of the world and me." For the child would have some inspiration and impulse to imagination. The child's mind would be taken away from itself. I am not minimizing the prayer which the most of us learned at our mothers' knees, but God forgive us, it ought to be changed, it needs a few additions, it needs to become comprehensive.

Prayer should be fervent. There is nothing more consolative than a cold prayer. Nothing can so chill the soul as a heartless petition. Nothing is so repellent as fervent adoration. For it violates our sense of the fitness of things. It weighs rather than elevates. It contracts rather than expands. It deadens rather than enlivens. And prayer cannot possess fervor unless we are spiritually warmed. A man who has no spiritual experience, who has no spiritual life, who has no spiritual communion with God, of the self-sacrificing affection of Jesus Christ, who has a realization of the consummate work that God has effected in him or of the need for a thorough transformation of his life by the impulses of divine truth, who can pray with intensity and fire. The trouble with much of our public prayer is that we are self-centered. We have nothing to pray about, we are devoid of those spiritual experiences that are prerequisite to any enlarging and enlivening prayer. Many men seem to think that prayer offers an opportunity to exhort the congregation via the mercy seat. Others seem to think that it is a valid medium through which counsel and advice may be given to the Most High God. Prayer is not a sermon. It is not a lecture. It is not, in the limited sense of the word, an address. Prayer is the heartfelt petition of the soul of the people with Jehovah. It depends for power upon careful understanding and investigation of the extensive experiences which flood in upon the souls of men and with which human life is affluent. The richer the experience the more fervent the prayer.

Prayer should be faithful. It should believe. Without trust in God it is a mere mechanical operation. No man can believe that it reaches that it is heard, that it is something more than a reflex action. And it is. An it is the holiest and most spiritual of human faculties. It is also, under proper and definite conditions, the surest. The prayer of a good man availed. The sincere prayer of a penitent and contrite heart is heard. The cry of the afflicted has a ready access to the heart of God. He that keepeth guard over his mouth shall prosper. It is the prayer of a man who has experienced these things that will lead to a prayer meeting. A prayerless church is a church disabled and discredited. It is no fiction that the prayer meeting is the spiritual thermometer of the church. When the church has prayed with fervency and trust the church has prevailed. When she has communed with Jehovah with earnestness and fidelity she has had power with men. The trouble with us is that we lack the spirit of prayer. Judging from the average prayer meeting, the people have little for which they are thankful, little need of the sustaining of God, little praise to offer, small request to make. The art of prayer is not a conspicuous characteristic of the church of our times. We are weak in this department. Therefore we are limited in our operations and in our influence.

When the church begins to have a consciousness of her responsibility and obligation to the world for which Jesus lived and died, when she has a clear conception of her eternal indebtedness to the gracious God who hath called her into being and who hath preserved her till this day, when she hears the penetrating voice of the Lord who sitteth between the cherubim crying to her soul, "Who shall I send, and who will go for us," then the church will learn to pray. Wherever there is a congregation that has experienced these things there will I find a praying people, a people of power with men and with God. For when Christians possess the knowledge of these things they feel the need for divine guidance. Then they commune with God. Then they pray.

The future of the church rests upon her capacity and power to pray. We cannot too much emphasize the need of a proper mystical and spiritual union between the Lord and His people. The danger is that in the midst of and under the compulsions of the engrossing cares of the modern world we shall deal little or lightly with these spiritual and mystical realities that are meat and drink and life eternal to the church of the living God. It is necessary that we shall have a clear conception of the reality as of the value of the prayer. For prayer will purify the church with power. It will make her perdurable. It will inspire and enthuse her. It will make her mighty against principalities and powers and against the machinations of wicked men. It will make her steadfast in the hot fight against the iniquities of life and loyal in the service of the Christ her King.

The prayer of the church should be, "Lord, teach us to pray."

EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 3.

According to Our Works—(Matt. 21, 28-32.)

Passages for reference: Mal. 1, 6-8; John 14, 23; 1 John 2, 5; 2, 7; 5, 3.

Church profession and home meanness do not constitute righteousness. Large advertising will not bring trade for a worthless article. Too many testimonial letters sometimes injure a young man. There is always an opening for the one who "makes good." A diploma does not insure practice to a doctor. The tender touch and the hearty interest with an open mind often make a better nurse than cold knowledge. The fast clerk is a poor salesman. The inner life shines forth in spite of paint and powder. The tongue unconsciously lets the mind's contents leak out. The dishonest boy or man usually has a jumping-scare eye; he cannot look at you straight. The false friend has an affected speech, and a chilling effect on confidential conversation. Promises should be carefully made and, unless foolish or bad, closely and regularly kept. Many small deeds give color and direction to the larger ones. He who is faithful in the "least" will be placed over the greater. It is not unwise to fix a goal. It is encouraging to make a helpful and possible promise. Then push toward it. Avoid side tracks. Avoid dishonesty. It will not serve us because we refuse to do what we ought and can do. The "not-saying" son would have been as guilty as the "yes" fellow if he had not repented. Accept responsibilities from God. He is your father and will not ask the impossible from his son. We—Christ's name. Do not stop to fill it with meaning in your own life. As Dr. Emerson Russell once said, "It is not so important that we make a living as that we make a life."

The "way of righteousness" is the only way. It is a "way leading to some place" (see Greek). We do not go to heaven because of conversion, church membership, or mouth profession, but because by imitation of Jesus it is our natural place. He was the obedient Son—"even unto death" (Phil. 2, 8). A name stands for character. We must with perfect right and fitness wear his name, because our nature and character deserve it, if we are saved. We can only do this by being gentle, forgiving, kind, and helpful, as he was on earth. We must imitate Jesus and so be righteous.

The practice of hauling manure into little piles in the field is poor economy. A load of manure can be spread from the wagon almost as quickly as it can be hooked into piles, and when it is once spread it will do the most good. If left in piles a rain or two will carry the most available portions of it directly into the soil, making a few square feet in close proximity perhaps too rich, while the haul only remains to be spread upon the intervening spaces. As a result the field presents the appearance of a vast checker board for several successive seasons.—Weekly Witness.

CHRISTIAN ENDEAVOR NOTES

NOVEMBER THIRD.

"Acquainted with God." Job. 22: 21, 22. (Consecration meeting.)

Seeing God for ourselves. Job. 19: 23-27.

Knowing His greatness. Ps. 135: 1-6.

Knowing His justice. Ps. 140: 1-13. God's faithfulness. Eccl. 8: 11, 12. Jesus reveals Him. John 10: 30-38.

Mature acquaintance. 1 Cor. 13: 9-12.

Acquaintance with God certainly implies no less than acquaintance with a man; it should imply infinitely more.

Whoever is acquainted with God is at peace with God, with himself, with other men—with all except Satan!

Acquaintance with men, even the best of men, brings mingled good and evil; acquaintance with God, nothing but good.

As acquaintance with men comes mainly through the words of men, so does acquaintance with God.

Suggestions.

Whoever would become acquainted with God will find God coming more than half way to meet him.

One of the best evidences of your acquaintance with God will be your desire to make every one else acquainted with Him.

There is no way to become acquainted with God except the way that He Himself marks out.

God is not reserved. Whoever gives himself wholly to God finds God giving Himself wholly in return.

Illustrations.

No two men would expect to become acquainted except by spending time together. How otherwise can you hope to become acquainted with God?

Letters help largely toward acquaintance. And we have letters from God in the Bible.

It helps us to become acquainted with a man if we become acquainted with his family and intimate friends. So one who would know God must know God's children and His friends.

The best way to get to know a man is to get to know a man in his job; and that is the best way to get to know God.

Dog Did the Wrong Trick.

The Irishman wanted to sell the dog, but the prospective buyer was suspicious and finally decided not to buy. The man then told him why he was so anxious to sell. "You see," he said, "I bought the dog and trained him myself. I got him so he'd bark all the time if a person stepped inside the gate, and I thought I was safe from burglars. Then my wife wanted me to train him to carry bundles, and I did. If I put a packet in his mouth the dog would keep it there till some one took it away. Well, one night I woke up and heard some one in the next room. I got up and grabbed my gun. They were there—three of the scoundrels and the dog. "Didn't he bark?" interrupted the man. "Sorry a bark; he was too busy." "But what doing?" "Carrying a lantern for the burglar."—Dublin Freeman.

TO GET BETTER MEN.

A Scottish minister was one day talking to one of his parishioners, who ventured the opinion that ministers ought to be better paid.

"I am glad to hear you say that," said the minister. "I am pleased that you think so much of the clergy. And so you think we should have bigger stipends?"

"Ay," said the old man; "then you'd get a better class of men."—London Episcopate Moments.

The Farm

Sources of Income.

Dairy farming is now believed to be the most profitable of any. It takes less fertility out of the soil and furnishes more manure than any other kind of farming. The by-products can be used in so many ways that the side lines are also sources of income.—Farmer's Home Journal.

Keeping Weeds Down.

One farmer alone in a neighborhood, no matter how vigilant he may be, cannot possibly keep down the weeds on his farm so long as his neighbors allow these pests to grow and mature seed; for in one way or another the seed will be scattered and though the careless neighbors may not literally sow seeds in the wheat of their weed destroying neighbor, their fields furnish the seed which shall grow all manner of "unclean" plants.—Colman's Rural World.

Pest of Rats.

Farmers, millers and other handlers of grain understand what a costly pest the rats are. It is said that a rat will eat two ounces of wheat or corn a day, and therefore costs the mill or elevator about fifty cents per year to maintain, not counting the stuff that it destroys. Of course, nothing like an estimate of the number of rats in the country can be made; but some idea of their cost can be formed by tentative comparison. If, for instance, there is one rat for every horse, cow, sheep and hog in this country, the amount of cereals alone consumed by the rodents will reach \$100,000,000 annually.—American Miller.

A Bad Practice.

The practice of hauling manure into little piles in the field is poor economy. A load of manure can be spread from the wagon almost as quickly as it can be hooked into piles, and when it is once spread it will do the most good. If left in piles a rain or two will carry the most available portions of it directly into the soil, making a few square feet in close proximity perhaps too rich, while the haul only remains to be spread upon the intervening spaces. As a result the field presents the appearance of a vast checker board for several successive seasons.—Weekly Witness.

To Get a Stand of Clover.

A good way to get a stand of clover is to put the land in good condition and sow it in August or first of September. Sow it with buckwheat. The buckwheat comes up quickly, forms a shade, and before cold weather sets in the clover will be well rooted and there will be no weeds the following spring. I do not cut the buckwheat—let it fall down; it will be rotted and out of the way when clover is ready to cut. If the growth is extremely large it would be well to cut; but soon late it will not mature, only act as a shade and keep down weeds.—B. B. D., in the Progressive Farmer.

Wasting Crops.

Only a few years ago the practice of turning fattening cattle into the ripened corn fields was condemned as wasteful, and not much was thought of the farmer who harvested his corn in this manner. Of late years the practice has been growing more common, probably because of the difficulty in getting help to husk out the corn. In big Missouri corn and feeder lands several hundred acres in this way every fall; and, while there is some waste, hogs usually follow and gather up most of the ears which are knocked off. Some have gone a little farther and planted cowpeas, which helps to balance the ration. Sheep feeders have also fallen into the same practice. From what I have seen I do not think that sheep waste as much as cattle. They can be turned in earlier, and they strip the stalks of all the lower blades before beginning on the ears. Some have tried sowing rape in the corn. The sheep like it and thrive.—L. C. Brown, in the Indiana Farmer.

Business System.

The farmer feels secure in his bed and board; he can, if necessary, wear old clothes; he can usually get credit at the local bank or store, and, therefore, does not have the incentive to vigilant care in eliminating waste that spurs other producers; and the question of profit or loss is frequently neglected. There is no debiting of an interest charge on his investment; no charge for his own labor nor that of his wife and children and team; no credit for the home-grown products used on the farm. The cash balance at the end of the season tells all that is told—it is a result without an explained cause. In other lines of business a cost tag accompanies each job, as in the printing office, or each pair of shoes or other articles through the factory; the cost is known in the office. How many farmers know the cost of producing any of their crops, or the actual manufacturing cost of eggs, or milk, or stock?—American Cattleman.

Raising Choice Chicks.

No one can raise choice broilers for market by buying eggs for the purpose from neighbors and others who give no attention to improving their flocks. It is not difficult to secure uniform chicks if pure-bred males are used. If a Plymouth male is mated with a lot of hens, even if the hens are of different kinds, the chicks will strongly partake of the color and characteristics of the male. If the pullets are retained and mated with another Plymouth Rock male the next year it will be all the better. Thus one can, by the use of only two pure-bred males, in two years have a flock that is uniform. If there is a necessity for buying eggs from neighbors, the proper course is to put young Plymouth Rock males in such yards in exchange for the common males, selling the latter at once. This can be done by raising pure-bred males for that purpose, and it will

pay to do so. The main point is to be sure and get pure-bred males, and from some reliable breeder, in order to avoid using those of impure blood.—Weekly Witness.

Concerning Black Knot.

One of the greatest drawbacks to plum trees is black knot. About the only thing that can be done for those badly affected with it is to cut them down and burn them. If slightly or moderately affected, the knots only need to be removed. The disease spreads by means of spores which are blown and carried through the air and find a resting place on the trees. If conditions are favorable, the spores germinate there and the black knot penetrates the tree and grows in it. The next spring a yellowish swelling appears on the branches. This is the first visible indication of the presence of the disease. During May and June the swelling turns darker in color. It also assumes a velvety surface, due to the innumerable spores which cover the knot. As these spores soon blow away at this stage of the disease, it is important to cut the knots out upon their first appearance, even before the spores are produced, and burn them. If the knots are on small branches, these should be cut off from three to six inches below the knot and burnt at once. Sometimes, however, it is not practicable to remove the knots in this way without serious injury to the tree. In that event the knot should be cut off with a sharp pruning knife and the wound given a thorough painting with pure kerosene. Great care must be taken, though, to prevent the kerosene running on the branch, as that might be very detrimental to the tree. Later in the season the wound may be painted with white lead. Indeed, any old knots not removable with the knife should be given a good painting with kerosene. Putting a little coloring matter in the kerosene enables one to see when the wound has been painted well.

As the spores from a single knot are apt to reinfest a whole orchard, too much pains cannot be taken to destroy every knot. In addition to cutting them out, it is advisable to spray thoroughly with the Bordeaux mixture, beginning while the trees are still dormant in the spring and continuing at intervals into the summer. In this way it is possible to eradicate the disease.—Fred O. Sibley, in The Epitomist.

Profit in Sheep.

Peter Janson, a prominent Nebraska sheep feeder of over thirty years' experience, gives his views upon the profit side of the business in the following: "Now, as to the profit in the business: That is very problematical, and depends entirely upon the supply and demand, as well as the skill with which you handle your sheep. The American people are somewhat erratic; if, for instance, we have had good prices for fat sheep one year, and have made a little money, a lot of new feeders are apt to jump in, and the result is disastrous. The packers are sure to take advantage of a glut, and hammer prices below the cost of production. You cannot jump in and out and hit the high prices; you are more liable to strike the low ones. If you are fixed to feed sheep, and if you have a liking for the business, the only rational way is to stick to it and take the average. To the beginner I would say: Start in slowly and get your experience. Buy a carload or two and see how you like it. Then, if successful, try some more next season, but don't think that because you have handled a thousand head profitably you can do the same with 10,000 and multiply your profits by ten; you can't do it. In marketing, again, much depends upon your commission house. Employ one with a regular sheep salesman of good standing and even then don't think you cannot get your top-notch every time, or falls to bring you in on all the high days."

A Maine Landholder.

One man, David Pingree, owns or controls 767,972 acres of wild lands in one Maine county alone—Aroostook. This represents a domain larger probably than any of the great European landowners control. Some of the European kingdoms are not much larger. In Aroostook there are 2,596,556 acres of wild lands, so that "D. Pingree et al." owns a third of the wild lands at that great county. In addition thereto Coe and Pingree and D. Pingree own a great acreage in Oxford County. This Aroostook domain if gathered together would make a little plat of about 120 square miles. The average valuation of Aroostook County wild lands by the State assessors is less than \$4 an acre. So that Mr. Pingree's holdings stand him at a valuation of about \$3,000,000 at the outside. On this he pays State tax of .0025 on the dollar.—The Bangor News.

The Japanese and Snow.

A Japanese friend of mine lived in Paris for a year. Waking on a winter's morning he found that snow had fallen in the night. As a matter of course he took his way to the Bois de Boulogne, to admire the beauty of the snow upon the trees. What was his astonishment when, with his companion, a compatriot, he arrived in the Bois to find it entirely solitary and deserted! The two Japanese were the only ones in the whiteness and the stillness of the morning, and at last beheld in the distance two other figures approaching. They were comforted. "We are not quite alone," they said to themselves. There were at least two other "just men" in that city of the indifferent and the blind. The figures drew nearer. They were also Japanese.—London Saturday Review.

POPULAR SCIENCE

The opaque centre of a cake of artificial ice, which a French physician has pointed out, is due to freezing from the outside the impurities, including bacteria, being crowded into the last portion of solidity.

The record power transmission is that of the Kern River plant in southern California, where 25,000 horsepower is sent 117 miles at a pressure of 35,000 volts. Extensions of this plant are contemplated which will increase the horsepower to 65,000.

Comparative tests of electricity and pneumatic drills have resulted overwhelmingly in favor of the latter. This is a very severe service and the electric drill does not seem to stand up under it, and time is constantly lost in making repairs to the machinery.

A German botanist, O. Kuntze, has pointed out that a certain specimen of taxodium at Oaxaca, Mexico, which heretofore has been regarded as the biggest tree in the world, having a diameter of ten metres, consists in reality of three trees which grew into one.

Copper is stated to be so hardened as to take a cutting edge by addition of it, while in a molten state, about two per cent. of potassium ferrocyanide. The color is not affected. The reason for the change is not clear, but it is supposed to result from the introduction of iron and possibly carbon.

An experimental railroad for testing signaling devices, materials used in track construction and different types of motor cars for railroad use, has been built by the Railway Department of the German Government. The road is double tracked and is oval-shaped, having a length of 5760 feet. The straight track is about 800 feet long.—Engineering Record.

Two English scientists discovered, about ten years ago, that fused silica might be treated in the same way as glass, but it was left for Germany to develop its commercial possibilities. An English firm has now taken up the original process and is enabled to place this material on the market at reasonable rates. To chemists the discovery is of great service, for the vessels made of fused silica will not crack even when heated white hot and plunged into water. They are also impregnable to acids, and it is even possible to use them for melting platinum.

TAILORS ROSE IN THEIR MIGHT.

Refused to Permit a Performance That Satisfied Their Craft.

In 1769 Foote had produced a burlesque, the author of which has never been discovered, entitled "The Tailors: a Tragedy For Warm Weather." Dowton announced the revival of this piece for his benefit. As the title implies, it was a satire upon the sartorial craft, and upon the bills being issued an indignation meeting was convened by the knights of the needle, who vowed to oppose the performance by night and main. Menacing letters were sent to Dowton, telling him that 17,000 tailors would attend to his piece, and one, who signed himself "Death," added that 10,000 men could be found if necessary. These threats were laughed at by the actors; but when night came it was discovered that the craft were in earnest, and that, with few exceptions, they had contrived to secure every seat in the house, while a mob without still squeezed for admission. The moment Dowton appeared upon the stage there was a hideous uproar, and some one threw a pair of shears at him.

Not a word would the rioters listen to, nor would they accept any compromise in the way of changing the piece. Within a bowled and hissed without intermission hundreds of exasperated tailors; outside the house and below thousands of raging tailors, who attempted to storm the house, so formidable did the riot was that a magistrate had to be sent for and special constables called out, but these were helpless against overwhelming odds, so a troop of Life Guards was ultimately summoned, who after making sixteen prisoners put the rest to flight.—From the American Tailor & Cutter.

Trees Growing in Churches.

The parish church of Ross, Herefordshire, possesses some singular ecclesiastical "ornaments" in two fine elm trees flourishing one on each side of the new porch once set the famous "Man of Ross" John Kyrie. They are fabled locally to have sprung up as a token of divine wrath against a profane rector of Ross who had cut down some trees which Kyrie had planted in the churchyard.

Trees in or on churches are not uncommon. At Kemper, in the adjoining county of Worcester, a large horse chestnut tree has grown in the channel from the tomb of Sir Edmund Wyde, who died about 1629. On the tower of Fishot Church, near Boston, grows a lusty beech, and a similar tree may be seen on the tower of Culmstock in Devonshire. Apart from intrinsic beauty the parish church of Crick, in Northamptonshire, is or was recently remarkable for two trees growing out of the masonry about fifty feet from the ground.—London Daily News.

Her Antidote.

A Washington doctor was recently called to his telephone by a negro woman formerly in the service of his wife. In great agitation the darky advised the physician that her young child was in a bad way. "What seems to be the trouble?" asked the physician. "Doc, she done swallowed a whole bottle of ink!" "Oh! over there in a short while to see her," said the doctor. "In the meantime, have you done anything for her?" "Well, wasn't he run down?" "I don't know about that, but I do know he was run in."—Catholic Standard and Times.

THE SEQUEL.

"Funny thing about Dabler. He said he needed a little whisky because he was run down." "Well, wasn't he run down?" "I don't know about that, but I do know he was run in."—Catholic Standard and Times.

THE SEQUEL.

"I don't know about that, but I do know he was run in."—Catholic Standard and Times.

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THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR NOV. 3 BY THE REV. I. W. HENDERSON.

Subject: The Cities of Refuge, Joshua 20: 1-9.—Golden Text, Ps. 62: 1.—Memory Verses, 2, 3.—Commentary on the Day's Lesson.

The cities of refuge illustrate and enforce upon our minds the sanctity of human life. That is their largest open meaning. By analogy there may be found in them a type of the safety that is to be found in the Lord Jesus Christ for the soul of the sinner. The first lesson is quite obvious. The second is so only as we are cognizant of the part that Jesus plays in the life of the man whose soul is released from the bondage of sin unto death and vitalized by that Spirit to possess whom is eternal life. The lesson illustrates the value and the importance of human life. It shows us that innocent blood should not be shed, that even a murderer is entitled to other consideration than that given him by a blood-avenger. It emphasizes the truth that even the life of a murderer is precious in the eyes of God.

There are many of the cities of refuge in the days of which the lesson treats. The blood-avenger, the nearest of kin to a slain man, went hot on the trail of any man who, however unwittingly, had taken the life of his relative. The man who had been unfortunate enough to become embroiled in an unpremeditated attack upon another and had done him fatal injury could always count upon the immediate revenge of the blood-avenger. The murderer was the first thing which he might expect. Avenge and then investigate. But avenge first.

The cities of refuge afforded a proper and necessary opportunity to escape from vengeance. They gave a man who was guilty and at heart a chance for his life. They impressed upon the mind of the murderer that he had taken life and thereby had forfeited to some extent his full rights in society. They impressed upon the murderer the importance of his own life to society. They made the blood-avenger to understand that even a murderer has rights.

We are enlarging the rights of men in our time. We no longer have the blood-avenger except in isolated instances. We are denying to individuals the right to execute the laws that properly belong to the province of society as a whole. We are insisting that a man shall have a trial for his life whether he be guilty or not. And we are gradually beginning to question the good sense of taking the life of any man as an act of social vengeance. Some day we shall understand that the vengeance which is as senseless, in the last analysis, as private vengeance. And war will cease.

The lesson also affords us an analogy of the refuge we may find in our Lord and Saviour Jesus Christ. It is to Him that we may flee for refuge and for a chance to live nobler and more beautiful lives when we have fallen into sin. Of course we know that we do not have to flee to Him to escape the righteous wrath of a capricious God. For God is not anxious to engage in the role of a blood-avenger. But sir when we have fallen into its dominion will utterly confound and destroy us if it have its way. To be found in Christ is not a trial for his life whether he be guilty or not. And we are gradually beginning to question the good sense of taking the life of any man as an act of social vengeance. Some day we shall understand that the vengeance which is as senseless, in the last analysis, as private vengeance. And war will cease.

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